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MACDONNELL, ENEAS

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DATE:

1827

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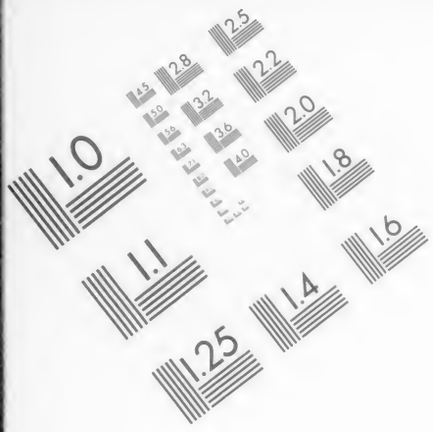

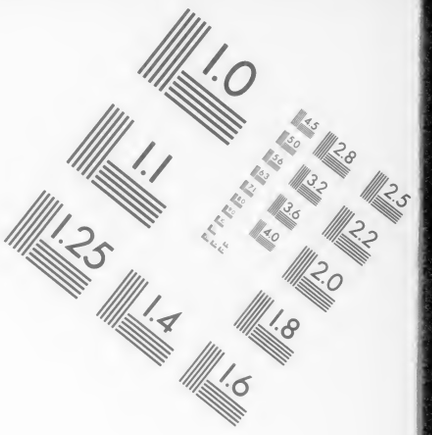

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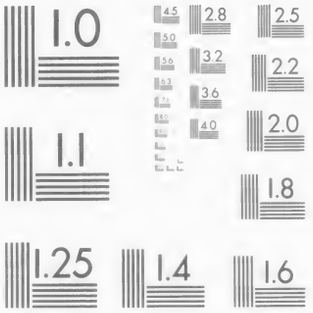

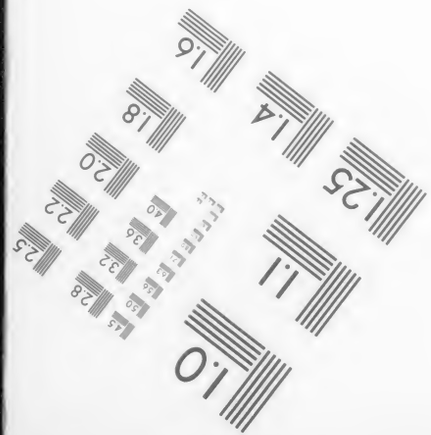

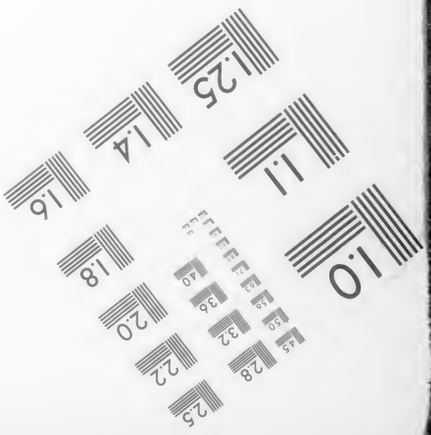

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No. 10.

CATHOLIC QUESTION.

PRACTICAL VIEWS

OF THE

PRINCIPLES AND CONDUCT

OF THE

CATHOLIC CLERGY AND LAITY

OF

IRELAND,

RESPECTFULLY SUBMITTED TO THE CONSIDERATION OF MEMBERS OF PARLIAMENT.

BY ENEAS MACDONNELL, ESQ.

Agent to the Catholics of Ireland.

LONDON:
JAMES RIDGWAY, PICCADILLY.

1827.

SHACKELL AND BAYLIS, JOHNSON'S-COURT, FLEET-STREET.

CATHOLIC QUESTION,

&c.

SATURDAY, MARCH 3, 1827.

THE debates of last night upon this subject, as reported in the public prints, tend to prove that, in the opinion of some members of the legislature, the question should not be decided upon its own merits, as affecting the rights of one-third of his Majesty's subjects, and the interests of the empire at large, but should be regulated by the religious doctrines of the Catholic church and the conduct of her pastors.

As it manifestly appears that much misapprehension prevails upon these subjects, I beg leave to submit the following documents to the consideration of the unprejudiced members of Parliament. In the year 1824, the Catholic archbishops and bishops of Ireland, addressed a pastoral charge "to the clergy and people committed to their care;" from which I make the following extracts, as better proofs of the spirit that influences those

Prelates, *in their solemn instructions to their flocks*, than the unsupported imputations of avowed enemies. Addressing their clergy, they say:

"Promote, as your predecessors have done, the honour and glory of God, whether through good report or evil report, whether through life or through death.

"We should, however, apprise you, that true zeal is not a blind nor indiscreet, nor precipitate enthusiasm, which pulls down more than it builds up, which increases rather than cures a disease, and leaves the patient in a worse state than it found him. In order that zeal be efficient, and produce fruit, *it must be governed and directed by prudence and charity*—that charity which is benign, and bears all, and suffers all. Zeal is the fire of religion, that most powerful and useful of all the elements, but the most destructive, if left unrestrained. To know how zeal is to be employed, dear Brethren, you have only to propose to yourselves the example of our beloved Saviour, when treating with sinners, and who represents to us the zealous pastor under the figure of that good Shepherd who could find no rest until he went into the mountains to seek the sheep that had strayed; and having found it, placed it on his shoulders, and carried it home. Such is a just picture of true zeal, worthy of being copied by all the disciples of our divine Master. If the Apostle recommends to Timothy to exhort, to reprove, to be instant in season and out of season, *he does not admit to add*, "*in all patience*;" nor does he stop here, he recommends to him also the virtue of meekness, that finest ornament of a pastor, *sectare .... vero mansuetudinem.*" (page 25)....

"Let us all, dearly beloved Brethren, cherish and promote a love of order in the city of God, which is the Church, and discharge our respective duties to our Creator and Redeemer, to each other, and to the State. LET US HONOUR THE KING who reigns over us, and be submissive to his laws. God, who created man, is the Author of society, and of that obedience, which is its fundamental law. Those who occupy his place in the State, from whatever

source their authority is immediately derived, hold it at least remotely from him, as there is no power but what is from God The pagans themselves were acquainted with this truth; and the Holy Ghost, in the book of Ecclesiasticus, and that of Proverbs, assures us of the same. It is the clear doctrine of St. Paul, in his Letter to the Romans, to which we have just referred, that a resistance to lawful authority is an opposition to God himself; that the minister of justice is the depository of the divine power; that the sword is not given to him in vain, but for the protection of the good and the punishment of evil-doers, so that every just law has its sanction in the consciences of men, and is to be obeyed not only on account of the punishments attached to its transgression, but still more so, because the law of God has commanded us to be submissive to it. Whence we are, dearest Brethren, to conclude with the Apostle, that we are to give to every superior what nature, and God, and the law, have assigned them, namely, tribute to whom tribute is due, tax to whom tax is due, fear to whom fear is due, and honour, as well as obedience, to whom honour is due; this obligation, thus unfolded by the Apostle, has been comprised in a single sentence by our blessed Lord, saying, "Give, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's."

"We therefore, most beloved Children, exhort you most earnestly to show at all times, and under every circumstance, a faithful obedience and ready submission to the law; and more especially we recommend to you a cordial attachment to the person of our beloved Sovereign, whom God, in his great mercy, has appointed to rule over this united kingdom. We do not doubt your attachment to the throne. Fidelity to their kings has ever been the characteristic of Irishmen, and next to true religion, the most precious inheritance which has descended to us from our fathers. Cultivate and cherish, dearest Brethren, these sentiments of loyalty, which your religion, your interest, and inclinations enjoin; pray also for the king and those that are in high station, that we may lead quiet and holy lives in all piety and chastity; for this is good and acceptable before God our Saviour." (page 45)

"And now, Very Rev. and Rev. and dearly beloved Brethren,

of whatsoever rank or condition to whom these our instructions are directed, and whom, as God is our witness, we love with the most paternal affection, we beseech you all to keep ever present to your mind the exalted and happy end for which you have been created; that here, as experience proves, you have not a lasting city; that there is no resting-place upon this earth which we inhabit, but that we seek for one that is to come. Pursue your journey thither, dearly Beloved! and for the rest, whatsoever things that are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute; if there be any virtue, if there be any praise of discipline, think on these; and may the peace of God, which surpasseth all understanding, reign in your hearts by the grace and through the merits of Jesus Christ, to whom be all honour and glory for ever and ever. Amen.

" And that these our instructions may come to the knowledge of all, we desire that portions of them *be read at the time of Mass by our Clergy on successive Sundays in the presence of the faithful.*

" Given under our signs manual,

Patrick Curtis, D. D.
Oliver Kelly, D. D.
Patrick Joseph Plunkett, D. D.
Farrel O'Reilly, D. D.
Peter M'Laughlin, D.D.
James Magauran, D. D.
Peter Waldron, D. D.
James Keating, D. D.
Edward Kiernan, D. D.
Hugh O'Kelly, D. D.
Cornelius Egan, D. D.
Patrick Maguire, D. D.
Edmund Ffrench, D. D.
Daniel Murray, D. D.
Robert Laffan, D. D.
Wm. Coppinger, D. D.
James O'Shaughnessy, D. D.
Kiaran Marum, D. D.
John Murphy, D. D.
George Thomas Plunkett, D. D.
Charles Tuohy, D. D.
James Doyle, D. D.
Patrick Kelly, D. D.
Patrick M'Gettigan, D. D.
Patrick M'Mahon, D. D.
Robert Logan, D. D.
William Crolly, Vic. Cap. D. D.

In 1826, the Catholic prelates of Ireland, published another pastoral address and declaration, from which I have made the following extract, as an illustration of their real doctrines:

" The Catholics of Ireland not only do not believe, but they declare upon oath that they detest as unchristian and impious, the belief ' that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of their being heretics;' and also the principle ' that no faith is to be kept with heretics.' They further declare, on oath, their belief, that ' no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the Church, or in obedience to any ecclesiastical power whatsoever;' ' that it is not an article of the Catholic faith, neither are they thereby required to believe, that the pope is infallible;' and that they do not hold themselves ' bound to obey any order in its own nature immoral, though the pope or any ecclesiastical power should issue or direct such an order; but, on the contrary, that it would be sinful in them to pay any respect or obedience thereto.' "

" The Catholics of Ireland swear, that they ' will be faithful, and bear TRUE ALLEGIANCE, to our most gracious sovereign lord KING GEORGE THE FOURTH; that they will maintain, support, and defend, to the utmost of their power, the succession of the crown in his Majesty's family, against any person or persons whatsoever: utterly renouncing and abjuring any obedience or allegiance to any other person claiming or pretending a right to the crown of these realms;' that they ' renounce, reject, and abjure the opinion, that princes excommunicated by the pope and council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever;' and that they ' do not believe that the pope of Rome, or any other foreign prince, prelate, state, or potentate, HATH, OR OUGHT TO HAVE, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within

this realm.' They further solemnly 'in the presence of God, profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the pope, or any authority of the See of Rome, or any person whatever, and without thinking that they are, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.' "

" After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our MOST GRACIOUS SOVEREIGN ONLY A DIVIDED ALLEGIANCE.

" The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, 'that they will defend to the utmost of their power, the settlement and arrangement of property in this country, as established by the laws now in being.' They also 'disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment in its stead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant Religion and Protestant Government in Ireland.'

" Whilst we have, in the foregoing Declaration, endeavoured to state, in the simplicity of truth, such doctrines of our Church as are most frequently misunderstood or misrepresented amongst our fellow-subjects, to the great detriment of the public welfare, and of Christian charity; and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion, to express our readiness, at all times, to give, when required by the competent authority, authentic and true information upon all subjects connected

with the doctrine and discipline of our Church; and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons either avowedly ignorant of, or but imperfectly acquainted with, the nature of our Church Government, its doctrines, laws, usages, and discipline.

" THIS DECLARATION WE APPROVE, SUBSCRIBE, AND PUBLISH, as well that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in that faith which you have inherited as 'the children of saints, who look for that life which God will give to those that never changed their faith from him.'—Tob. ii. 18.

Reverend Brothers, beloved Children, 'Grace, mercy, and peace,' be to you 'from God the Father, and from Christ Jesus our Lord.' "—1 Tim. i. 2.

DUBLIN, *25th January*, 1826.

Patrick Curtis, D. D.
Oliver Kelly, D. D.
Farrell O'Reilly, D. D.
Peter M'Laughlin, D. D.
James Magauran, D. D.
Geo. T. Plunkett, D. D.
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P. M'Nicholas, D. D.
P. M'Gettigan, D. D.
Edmund Ffrench, D. D.
Thomas Coen, D. D.
Robert Logan, D. D.
Patrick Burke, D. D.
John Ryan, D. D.

Were I to rest here, I apprehend that no unprejudiced mind could refuse to admit the validity of such proofs in defence of that venerable order. But, it may be said, that those documents were *got up* for exhibition, with a view to the advancement of particular objects. They who make such insinuations, know but little of those whom they would traduce: but, to remove any doubts, I shall furnish extracts from the Prayer Book placed in the hands of the catholic laity of Ireland; and also from the Catechism universally taught to the youth of all classes of that communion. I would pray particular attention to those extracts, as furnishing the best *practical* illustration of the doctrines really taught by the Irish Catholic Bishops and Clergy of Ireland to their flocks.

Extract from the summary of Catholic Principles, as set forth in the Prayer Book compiled by Rt. Rev. Dr. Coppinger, the present Catholic Bishop of Cloyne.

" Nor do Catholics, as Catholics, believe that the Pope has any direct or indirect authority over the temporal power and jurisdiction of princes. Hence, if the Pope should pretend to absolve or dispense with his Majesty's subjects from their allegiance, on account of heresy or schism, *such dispensation would be vain and null, and all Catholic subjects, notwithstanding such dispensation or absolution, would be still bound in conscience to defend their King*

and country, at the hazard of their lives and fortunes (as far as Protestants would be bound) EVEN AGAINST THE POPE HIMSELF, *should* HE *invade the nation.*"

The Catholic Catechism in general use in Ireland is entitled, " The Most Reverend James " Butler's Catechism, recommended by the four " Roman Catholic Archbishops of Ireland, as a " general Catechism for the kingdom."

Let those who impute to the catholic clergy the dissemination of uncharitable and disloyal doctrines among the peasants, read the following extracts, and abstain from a perseverance in such unjust imputations.

" Q. How does a person sin against the love of God?

A. By every sin, but particularly by mortal sin.

Q. How does a person sin against the love of his neighbour?

A. By injuring him in any respect, and by not assisting him, when able, in his spiritual or corporal necessities." (page 40.)

" Q. To how many commandments may the ten commandments be reduced?

A. To these two principal commandments, which are the two great precepts of charity—*Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do and thou shalt live.* Luke x. Mark xii.

Q. And who is my neighbour? Luke x. 2.

A. *Mankind of every description,* and without any exception of persons, even those who injure us, or differ from us in religion.

Q. How am I to love my neighbour as myself?

A. *As you would,* says Christ, *that men should do to you, do you also to them in like manner.* Luke vi. 31.

Q. What particular duties are required of me by this rule?

A. Never to injure your neighbour by word or deed, in his person, property, or character, to wish well to him and to pray for him, and always to assist him, as far as you are able, in his spiritual and corporal necessities.

Q. Am I also obliged to love my enemies?

A. Most certainly. *Love your enemies,* says Christ, *do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you.* Luke vi. Matt. v." (page 48).

I apprehend that I could safely challenge those members who, last night, raised such violent charges against the catholic clergy of Ireland, to furnish a more urgent instruction to the exercise of christian charity, than is contained in the above extract.

Let us now see what are the doctrines which they seek to inculcate into their flocks, as to their duties towards the government.

" Q. What are the duties of subjects to the temporal powers?

A. To be subject to them; and to honour and obey them, not only for wrath, but also for conscience-sake, for so is the will of God." 1 Pet. and Rom. xiii.

Q. Does the Scripture require any other duty of subjects?

A. Yes; *to pray for kings, and for all who are in high stations, that we may lead a quiet and peaceable life.* 1 Tim. ii.

Q. Is it sinful to resist or combine against the established authorities, or to speak with contempt or disrespect of those who rule over us?

A. Yes. Saint Paul says, *Let every soul be subject to higher powers, he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation."*— Rom. xiii."

Such are the doctrines taught and urged, with all their influence, by the catholic prelates and clergy of Ireland. There is not a catholic school in that country, in which this catechism is not taught. It is to be found in progress of distribution by the clergy in every quarter, and has been generally in use as long as I can remember.

I have thus furnished ample proofs from the Pastoral Charges, the Prayer Book, and the Catechism, of the real principles of the Irish catholics, clergy, and laity, upon those points which affect their conduct towards their sovereign, and their fellow subjects. But, really, the want of information upon every matter affecting the catholics of Ireland, is almost incredible, after the repeated discussions upon their claims; and, therefore, I think it right to insert here the declaration and oath made and taken by the Irish catholics, *as prescribed and required by Parliament.* I entreat that the members of the legislature may not be prevented by their supposed familiarity with the subjects, from reading these solemn declarations with care and attention; and, when read, let them put this question to themselves, Whether the continued exclusion of the persons who make such declarations, must not be considered an act of injustice, and an implied, if not a direct imputation of perjury, against all such persons?

It is worthy of observation that the declaration and oath are made and taken by all the *prelates, clergy, professional gentlemen, magistrates,* and *electors* of that communion.

" I A. B. do take Almighty God, and his only son Jesus Christ my Redeemer, to witness, that I will be faithful and bear true allegiance to our most gracious Sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatever, that shall be made against his person, crown, and dignity; and I will do my utmost endeavour to disclose and make known to his Majesty and his heirs, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown in his Majesty's Family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the style and title of Prince of Wales in the life-time of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the Crown of these realms; and I do swear, that I do reject and detest as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being hereticks; and also that unchristian and impious principle, that no faith is to be kept with hereticks; I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion, that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold, maintain, or abet, any such opinion, or any other opinion contrary to what is expressed in this declaration; and I do declare that I do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State, or Potentate,

hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm; and I do solemnly, in the presence of God, and of his only Son Jesus Christ my Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever; and without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or authority whatsoever, shall dispense with, or annul the same, or declare that it was null and void from the beginning.

" So help me God."—(13th and 14th Geo. III. c. 35.)

" I A. B. do hereby declare, that I do profess the Roman Catholic religion."

" I A. B. do swear, that I do abjure, condemn, and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or any ways injure any person whatsoever for or under the pretence of being a heretic; and I do declare solemnly before God, that I believe, that no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever. I also declare, that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible, or that I am bound to obey any order in its own nature immoral, though the Pope, or any ecclesiastical power, should issue or direct such order; but, on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto: I further declare, that I do not believe that any sin whatsoever committed by me can be forgiven at the mere will of any Pope, or of any priest, or of any person or persons whatsoever; but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt, and to atone to God, are previous and indispensable requisites to establish a well-founded expectation of forgiveness; and that any person who receives absolution

without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament; and I do swear that I will defend, to the utmost of my power, the settlement and arrangement of property in this country as established by the laws now in being; I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, for the purpose of substituting a Catholic establishment in its stead; and I do solemnly swear, that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the Protestant religion and Protestant government in this kingdom.

"So help me God."

CONDUCT OF CATHOLIC CLERGY AT THE LATE GENERAL ELECTION.

THE imputations of unconstitutional interference, raised against the catholic clergy, having been, with very few exceptions, of a general nature, the contradictions to them have been, of necessity, equally general.

The only approximation to precise and particular charges against the clergy, was on the part of Lord George Beresford, who, with his friends, promulgated a fixed determination to bring them before Parliament, by means of a petition against the return of Mr. Villiers Stewart, and, no doubt, but, if the petitioners could prove their charges, his lordship must have succeeded,

as was stated at the time by Sir George Hill, according to the newspaper reports. But, although two separate petitions were presented, one by his lordship, abounding with such criminations, and another by his friends, the former was abandoned by the noble lord, and the latter has dropped.

The proceedings as to his lordship's charges, may be considered a safer guide for unprejudiced minds, than the angry declamation of avowed political and religious opponents to the catholic clergy and laity of Ireland. The following documents are taken from the public prints.

The noble lord having been reported to have introduced divers statements against the clergy, in a speech delivered by him at a public dinner at Londonderry, a meeting was held by the parties alluded to, in Dungarvan, in the county of Waterford, and the following resolutions published:—

"Resolved—That we have read with no inconsiderable surprise, in many of the Public Papers, a Speech said to have been delivered by Lord G. Beresford, at a Public Dinner in the Town of Derry. Amongst many other extravagant and unfounded assertions, we find the following:—'In the town of Dungarvan, where most of the inhabitants earn their livelihood by fishing, no man is allowed to go in a boat with those who voted for me; the curse of his Clergy follows him if he venture to disobey their mandate; and the very fish, the sale of which mainly contributes to support his

family, no Roman Catholic, under this monstrous interdiction. will dare to buy.'

" That the several assertions contained in the above paragraph, are foul, infamous, and notorious falsehoods, disgraceful to any man who could have made them without positive proofs. We hereby call upon Lord George Beresford to come forward and prove those assertions, to which he had pledged himself in the town of Derry—' That as a man of truth, of honour, and of honesty, he was ready to substantiate the above statement.'

" That we have also read the following extract: ' The Priests held the Crucifix in their hands, more effectually to influence the reluctant Voter, and adjure him by the Cross to vote against me.' Although this is not stated to have occurred in this Parish, still it affects us Catholics, and we do believe it to be utterly untrue, and do likewise call upon Lord George Beresford to prove his assertion.

" That we do exult beyond measure in the most gratifying recollection of having principally contributed to exclude from the Representation of our County, a man who has uniformly voted against us, and who, in the towns of Cavan, Armagh, and Derry, has avowed his fixed opposition to the natural and legitimate rights of the Irish people.

DECLARATION OF THE CATHOLIC CLERGYMEN OF DUNGARVAN.

We, the Clergymen of the Parish of Dungarvan, authenticate the foregoing statements, and give them our approbation. We deny, in the face of Ireland, the groundless and calumnious charges said to be made against us by Lord George Beresford. We deem it unnecessary to say more—but we challenge his Lordship to the proof of assertions as false as they are injurious to our character as Clergymen.

GARRETT CONNOLLY, D. D., P. P.
JEREMIAH HALLEY, R. C. C.
PATRICK FOGARTY, R. C. C.
JOHN WALL, O. S. A.

The resolutions and declarations are extracted from the Dublin " Morning Register" of Wednesday, November 8, 1826, being previous to the sitting of Parliament.

The petition of Lord George Beresford was presented, printed, and circulated, repeating several charges made against the clergy.

A meeting of the catholic clergy of the diocese of Waterford, their Bishop in the Chair, was also held, and the following resolution adopted and published :—

" Resolved—That we gladly avail ourselves of this opportunity of meeting, publicly, the accusations preferred, according to the reports of the Public Press, against us by Lord George Beresford, on account of our interference at the late Election for the County of Waterford. We unhesitatingly declare all those accusations false and calumnious. That we did interfere we do not deny, but it was to stem by our influence, a torrent which threatened to deluge the country with perjury and corruption; and so far from meriting the censures, we humbly conceive that we are entitled to the thanks of every lover of constitutional liberty, for having thus preserved the purity of election."

The clergy having by such publication and authenticated declaration joined issue with the noble lord and his supporters, it remained for those who made such charges to produce their proofs. They failed to do so.

Much of the ire of yesterday's debate appears to have been expended upon the letter lately addressed by Dr. Doyle to Lord Farnham, in reply

to the harsh and offensive imputations promulgated by his lordship and the other speakers, at the meeting of the new Reformation Society, against the Catholic prelates and clergy of Ireland and the doctrine and discipline of the church over which they preside.

It does not seem reasonable to expect that Catholic bishops should be proof against every vilifying excitement, or insensible to unmerited insult when cast upon them.

Those who condemn parts of that letter, would act well towards their king and country, were they to adopt the parting sentiments expressed to Lord Farnham by that Right Reverend and most revered prelate. As they fully convey my own views and anxieties, I beg leave to conclude by their adoption:

"Our domestic feuds and jealousies (says Dr. Doyle) contract our views, distract our thoughts, embitter our feelings; they drive our Peers back to the thirteenth century, and cause them to deliberate at a time of the utmost difficulty, if not of peril, about undertaking a religious crusade.

"I would say, my Lord, to you—every Catholic should say it to every Protestant—every Liberator should say it to every Orangeman—every Priest to every Parson, *Jungamus dexteras*—let us unite our right hands; let us rally round the throne; and, inviting our Sovereign to govern us by just and equal laws, enable him to exclaim, in defiance, before the face of all the world, the words of Christian fortitude engraved on his crest—*Dieu et mon Droit*."

THE END.

SHACKELL AND BAYLIS, JOHNSON'S-COURT, FLEET-STREET.